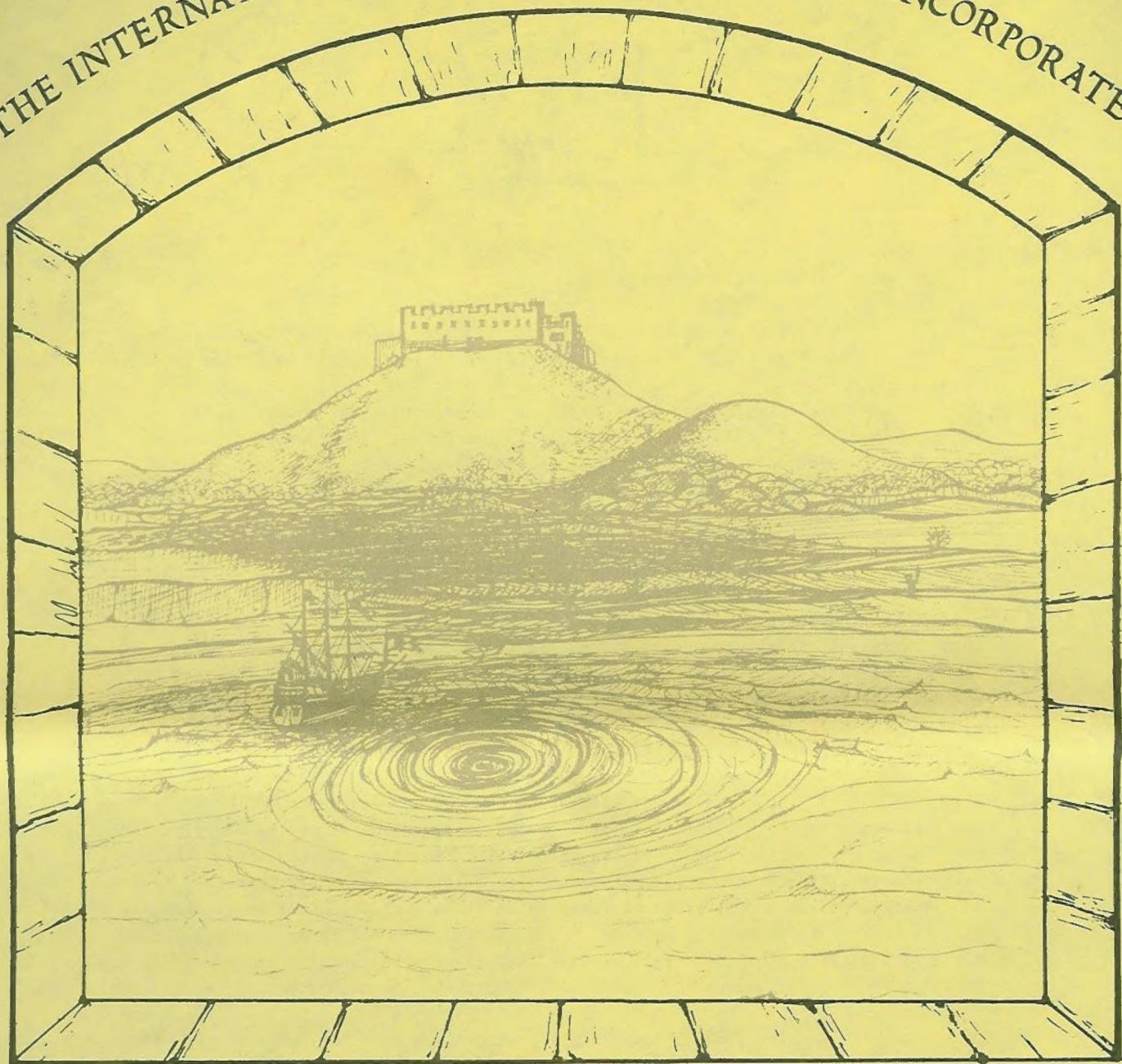


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED
Worthing - Barbados - West Indies



PLANE III

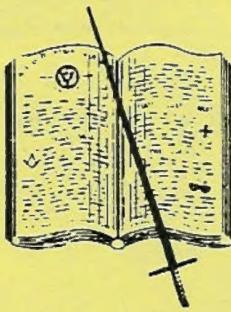
LIBER 50 OH WHAT A BEAUTIFUL DAY

GRADE: COMPANION
Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Beloved Companions

I greet you at this significant stage of our Works. I promised a statement at LIBER 50 regarding our future direction and that time has come!

Schools, as you know, begin at the primary stage and go up to university level. All schools take in students, teach them, and then send them on their way, to synthesize what they have been taught and adapt it to their specific needs and environment. Schools do not bind students, and hold on to them forever and keep them dependent.

With that in mind then, it is not our intention to lead our members along a never-ending path -- although we know some organizations are only too happy to do this and receive their monthly dues!!! If you are familiar with any members of organizations of that type, you will observe that although they have collected a headfull of intellectual ideas and have become walking encyclopedias, they remain untrained in thinking for themselves and if you ask them a question, the answer for which they cannot recall from having read in some monograph or book -- they are unwilling, or unable to respond. Have you noticed that?

At this time we are planning to confine our course to 100 Libers or possibly less. We have a lot of great material still to share: on the Gnostics and Gnosticism; the Templar Tradition, the Holy Grail, Freemasonry, the Kabalah and more. We intend to close our course at an appropriate point and then move from this 'passive' phase where you are sitting and learning -- to an 'active' phase where members will be invited to research and write on topics that interest them. These papers, along with certain other material, we will then share with graduate members, probably in a quarterly publication. This is how we conceive it at this point.

We also wish to say that, in association with the Universal Gnostic Church, we may also offer a doctorate in Gnostic studies. More on this in due time.

Our work over the past year has been quite heavy; beginning in the next Liber therefore, we will begin the series on the Templars, the Grail and Freemasonry. This, while instructive, will be a change of diet and you will find it interesting and refreshing.

So, at this very special place, my brothers & sisters, let us give thanks for all the wonderful experiences we are being privileged to have, as we strive to raise both ourselves and all those around us.

May you ever dwell in the Eternal Light of Divine Wisdom.

L 50
I.C.



The International College of Martinist Studies Inc., Worthing W3T, Barbados, West Indies.

Incorporated 1986 as a Non-Profit Educational Institution dedicated to the promulgation of the Traditional Esoteric Arcana.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

#189

Instructions
to
men of desire

EIGHTH LESSON

On the body of man and his thought (R.A.)

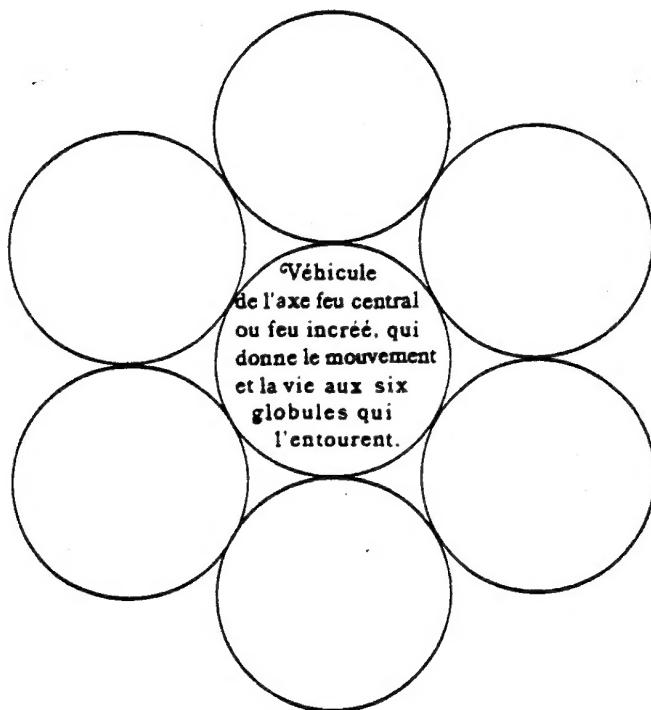
My brothers,

As soon as Adam was pardoned for his crime, through the pure mercy of the Eternal, and through the blessings He gave to him and to his companion, God said to him: "Adam! enhance your work, and with her make descendants with individual forms into which I will send a spiritual being similar to yours." Adam, together with Eve, made the form of his son Cain, with overattentiveness to the material senses, making this descendant open to all the scourges of eternal justice. Cain, the name Adam gave to his first son, meaning "son of my distress", prophesied the great pain that this son would cause him to feel through his grave prevarication. The order God gave to Adam as he separated him from Himself shows us that He had made him the keeper of His reproductive seed, which he could not abuse without committing an offence, as I will show you.

We divide the body of man into three parts, i.e.: into a solid, attributed to mercury or to the bones; blood, attributed to sulphur; and salt, attributed to the flesh. The divine spiritual being enclosed in this body not only governs the movements of this form, but it also keeps pure the essences of which it is made. The blood is made up of six white lymphatic globules which are of the same nature as the reproductive seed, with the difference that they are much freer than those of the bone marrow and of the seed; here we see the ternary number once more: the marrow, the seed and the lymph. These six globules retain their white colour until they have formed their circular union with the central one which, containing within itself a vehicle of the central fire axis enclosed in the sulphur covering, imparts a red colour like the colour of blood, as soon as it is united with the six white lymphatic globules. This colour itself is made up of three colours: white, attributed to the lymph; yellow, attributed to the sulphur which serves as a covering to the vehicle; and the central fire axis vehicle, or uncreated fire, which is of the most beautiful purple colour.

I ask you, my brothers, to observe the beauty of this globule through its number; as with the circle, it only has value through its centre, which, as you know, is divided by six radii. Now, just as this division can only be made through the centre, which is the generator, the support and the life of the circle, so the globule of the centre imparts its colour, movement and life to the six others, which, but for its union, they would not have. We know that God only used six thoughts for the creation of this universe and that he blessed it with the seventh. What would the whole universe have been without the blessing of the Eternal? It would have remained without life. Similarly, the six lymphatic globules are without life when not in union with the septenary which gives them their colour, movement and life.

(Figure showing the six globules of the blood, drawing their movement from the central globule which enclose the vehicle of the central fire axis, or uncreated fire.)



Let us go further. The universe was conceived by the thought of the Father, the will of the Son and the action of the Holy Spirit. Let us unite this ineffable number 3 with the seven thoughts God used for the creation of the universe: we will obtain the number 10 attributed to the divinity. Similarly, let us unite the septenary number of the globules making up a drop of blood with the three principles or colours of white, attributed to the lymph, the blood to the sulphur forming the cover of the vehicle, and the purple vehicle. Add these three to the septenary number and you will have the denary number, 10, attributed to the Divinity. These proofs, which every man who has eyes can check for himself, and that we have observed a thousand times, must convince you, oh Man!, that the Eternal has placed His image in the smallest and in the greatest parts of the form, so that every man constantly has, before the very eyes of his form, convincing proof of the existence of a vengeful and rewarding God. There is no being under the heavens that can doubt the existence of this, and it is not within his power to remove this certainty from any being whatsoever, as I am going to prove demonstrably.

Every spiritual being, whether good or bad, has got thought which the Divinity Himself cannot take away from him. Thought is certainly without bounds, it grows and increases as much as it wishes to, it runs through all the wonders of creation, it engenders beings of every species, it causes them to exist and act. Now, the faculties of thought are none other than the ineffable likeness of the divine source from whence they come. The Eternal, who must think and exist of Himself, has passed His likeness on to all of His children, for we see that the thought of every being can engender: just as God creates beings, thought can engender.

The Divinity gives them their being by giving them laws, and thought gives them their existence through the dimensions it gives them; the Divinity causes them to act; similarly, thought makes the beings it has given birth to act. The similarity is perfect between man's thought and the Divinity. The difference is that God, being all-powerful, cannot have any thought which does not have its fulfillment, whereas man, being a limited being, can only bring to fruition a small number of his thoughts. But as long as he has thought, and he always will, as will every other being, he will have convincing proof of the existence of a God within himself. The most evil being on earth can, through the insinuation of the evil demon, say that there is no God, but, at the very moment at which he says this, a thought occurs within him which proves that this Divine Being, who has engraved Himself in his soul in letters which cannot be effaced, must exist. All of man's evil thinking can be reduced to saying so, but there is no one in the universe who can believe it, because he would then have to be able to destroy his thought: this is impossible for any being to do, for to destroy the thought would be to destroy the spiritual being itself. Now, no being which is eternal in nature can destroy itself. It can become good or evil, but it will never destroy its thought, or its thinking faculty.

It is on this thought that the Eternal operates, and will continue to operate without ceasing. If the thought is good, it will manifest His glory, and if it is evil, it will manifest His justice, for every being which moves away from God undergoes the infinite suffering of privation. Since God is light itself, no being of any kind can participate in the light except to the extent to which it is united to Him. Every being becomes tenebrous as soon as it moves away from light, as this light is necessary for the happiness, life and support of every being, and darkness only brings about the unhappiness, death and destruction of the faculties of every being which has the misfortune of being separated from it. Every being has, from the time of its emanation, a divine fire within, which is able to make contact with this eternal light. This fire is faith, which is none other than the perserving union of the thought of the particular being with the almighty Being. It is the resistance of this good thought to the continual shock of evil thought that forms what we call faith. It is through this divine fire that we become united with the eternal light, from whence must flow the life of our soul and of our body. To separate ourselves from it is to fall into darkness, which is only the unhappiness of the one who has plunged into darkness, for the essence of this darkness contains no principle of happiness, satisfaction, nor of physical reality. They are all an illusion, an error, a lie, and cause nothing but the eternal unhappiness in everything which has become separated from Him.

Just as the most beautiful day is the most clear day, so the darkest night is the one in which there is the greatest privation. If man made sure that, having eyes, he observed the objects of the nature of forms during the day, for the usefulness, need and necessity of maintaining his form, let us now suppose that this man took out his eyes: how could he make out the things of nature on the most beautiful day? He would be blind, he would stumble, fall and die of hunger and thirst if there was no one with him. The same applies to a man who makes poor use of the faculties of his soul. It has eyes which can see more clearly than those of the body to lead it to the path of light. Its ill will, the misuse of its free will, is what puts out the eyes of the soul and causes it to grope after false objects of illusion and lying, and casts it for ever into eternal death, which is nothing but total separation from light.

No man under the heavens, however stupid, evil or bad he may be, can doubt

these truths without giving more proof to what I am saying. It is because he has become separated from light through his wrongdoings. All who care about light will also be convinced that God, being unity existing through itself, contains within Himself the plentiude of all beings; that each one of these beings has its laws which are related to the essential Being, because nothing exists outside of Him, and moreover, nothingness is just as impossible as the non-existence of the being. Every being therefore must have an absolute relation to the Divinity, so that the one which is the most united with the Divinity is also the happiest, as happiness must exist in the Divinity, and the most unhappy being is the one which is the furthest away from Him; not that it can ever become separated from Him, being always linked by the law of its emanation from the essential Being, who serves as a rein, a bit or an insurmountable barrier to all his evil acts, for it is always under the chain of Eternal justice if it is bad, and under the law of liberty if it is just.

This liberty consists of increasing one's faculties by doing good, for their growth is infinite. He can therefore unleash all the liberty of his thought in an area as vast as the works of the Eternal without fear of being stopped, for they are infinite, whereas evil keeps him in privation, or eternal suffering, because if he wants to work at something by himself, he has to work in a void. He can only attack the works of the Eternal, which are infinite. His suffering must therefore be infinite, for he can never destroy them, nor can he destroy himself. May God be in your thinking and in ours, for ever. Amen

Amen. Amen. Amen.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

190

NINTH LESSON

On the reintegration of forms

My brothers,

All that was begun had an origin and all that was created must have an end. It is an immutable fact, generally accepted, as much among spiritual and divine temporal men as among material, temporal men. But as the examination of each of these aspects is a different exercise, I shall speak to you of the reintegration of forms, with the help of the Eternal.

We have already seen how the third number, 3, is that of the body, through its three spiritual essences, that the sixth number, 6, is that of its spiritual division, representing the 6 thoughts which the Creator employed for the universal, general and particular creation.

The ninth number, 9, is that of reintegration. When the creation of a body first commences, by the formation of an infant in the body of its mother, this reproductive seed represents, in its first state undifferentiated matter, the 3 essences still not being distinguished from each other and being in aspect like each other, without form; but as soon as they are in the womb, they receive an impulse emanating from the degree of fire located there. This is produced by the action of the spirits from the source of the central fire and from the elemental spirits which, acting on the vehicle of the woman, begin to operate, to modify and to distinguish the essential substances. As soon as they are distinguished, the embryo has taken shape. This happens after 40 days by means of a number of repeated experiences in order to repeat forever to all the posterity of Adam the sin of its first father, committed at the fourth hour of the day. It also represents his penance of 40 days and his reconciliation after 40 years, repeated by Noah, Abraham, Moses and definitely by our Divine Master Jesus Christ, when he fasted for 40 days on Mount Tabor. On the 40th day, the minor spirit descends into the material envelope which has just been made and commences, at this moment, to experience a period of suffering, because the greatest pain that a spirit can undergo is to have its activity limited.

Consider for a moment the position of this being. It has two fists resting on the eyes, enveloped in the "amniotic fluid". It swims in this tainted fluid, deprived of the use of all its spiritual senses, divine and corporeal. It receives nourishment through the depths of its form and is subjected to such great privation that it only clings to life through that of a being nearly as feeble as itself. It participates in all that being's pain and suffering and misfortunes. O crime of our first father! There is the first punishment that you deserve. The justice of the Eternal has subjected all the posterity of Adam to pass along the same paths.

Observe here, my Brethren, that the divine spirit, being in the body of the

woman, is confined under 3 thick veils: the first, its own form; the second, that of the mother; and the third, that of the universe. As soon as it has emerged from the body of the mother, there are only two veils, that of its own form and that of the universe; and as soon as it has made its happy reintegration, only the circle of the universe remains. There is a fine trinity: 1. the minor spirit in the body of the mother 2. the minor spirit in the universe 3. the minor spirit reintegrated, a fact again proving the creation of the universe, or the 6 thoughts, by the addition of the 3 numbers which give 6.

In the beginning, Adam, clothed in his glorious form, ruled over the whole universe without being subject to it, but by his crime he plunged all his posterity to the foot of the ladder which it is obliged to re-climb.

The ninth number, 9, is that of reintegration and of destruction, because it subdivides the 3 essences which, in their original form, only contained a ternary number by their union; mercury, sulphur and salt, 3. But in the mercurial part, there is a mixture, since all which has form is mixed. In the mercurial part can be found sulphur and salt, 3; in the sulphurous part can be found salt and mercury, 3, and in the salt part can be found sulphur and mercury, 3, making nine parts overall.

What causes them to be termed mercury, sulphur and salt, is that one of these three parts predominates in each of the mixtures; but as soon as man has come degree by degree to his perfect formation into a recognized form so that it can be termed consolidation(1), it commences its reintegration, unnoticed at first as it has been at its formation, until at length it commences its entire reintegration by the dissolution or the division of its essences.

As the outset, the seed containing the three essences initiates the production of form. As soon as man is born, nourishment by the three essences, 3, gives him life, and this continues throughout his life here below. But as soon as the 3 essences have ceased their production and consolidation, they commence their reintegration, 3, by subdividing themselves, that is to say their union in the first principle has caused their production, their division by nourishment has caused their consolidation, their subdivision causes their reintegration, because each part of the three realms, animal, vegetable and mineral, cannot subsist without being, all the time it has form, in one of the three states: production, consolidation or reintegration.

I shall now demonstrate the reintegration process. As soon as the spark from the source of the central fire which created the life of the form, residing in the body and having its lodging-place in the heart (which will be anatomically demonstrated afterwards), had made its reintegration, from that moment, the form commences its reintegration in the following manner.

The form of man contains the seed of a host of reptile animals or insects which commence their development through the labour of reintegration which takes place through the rough humidity of the corpse which by its movement, begins to react upon the ovaries of the reptile animals residing in the corpse. The terrestrial fire or, from the general body(2), coming into conflict with their spiritual fires, interacting with the ovaries of these reptiles, and, by their reaction, unseal the ovarian envelope which holds them contained. These insects having taken life from each of the 3 essences, mercury, 1, sulphur, 1, and salt, 1=3, and containing in themselves these 3 - those which have come to life in the mercury part, 3; those

which have come to life in the blood part, 3; and those which have come to life in the salt, 3 - the reintegration of these insects results in the elimination of all kind of appearance of form in the corpse. Thus bringing about the perfect reintegration of the human form.

The time of the development, production and reintegration of these insects is more or less the same as that of the reintegration of the human form, which proves that the number 9, or the nonary, is that of reintegration.

Observe here, my Brethren, the justified analogy of the body of man, called "the little world", with the universe. Like the universe, it contains these parts: the universal, the general and the particular; the image of the universal by the innumerable number of fibres making up its cartilaginous part and which it is no more possible to count than the spirits from the source of the central fire. Like the general, or the earth, it is triangular, and it equally gives life to 3 types of created forms (as I have just explained to you) representing the 3 realms, animal, vegetable and mineral; like the universe also, it contains the particular by the innumerable number of small capillary blood vessels, it being no more possible to number these small blood vessels than to number the stars of the firmament.

The body of man then contains a purely spiritual affinity with the minor being which it contains in a state of privation. What this represents to the eyes of the form is all the spiritual physics (3) operating on the spiritual and divinely eternal soul. If one observes the first, one will see that it is the prototype of the second: the soul, like the body, needs nourishment from its divine nature. This nourishment taken in moderation, sustains its life as does the body; poisoned food causes, as in the body, death, from privation; it has illnesses like the body but it is never affected by those of the body, except insofar as it never participated, through bad use of its free will, in the sickness of the body. One may be convinced of this by observing the sufferings which the happy chosen ones of the Eternal have endured. By these the soul enjoys the contemplation of the Holy Spirit and, by these means, it is in a state of delight during the time in which the form is oppressed by all the sufferings demonic malice can invent. The minor spirit, very far from participating in the sufferings of the body, had no knowledge of them. Those who, having committed some crime, experience just punishment for it, although by very different aims, no longer experience in their soul the suffering of the body; on the contrary, the suffering their spirit experiences is incomparably above that of their body. In the state of justice the soul only undergoes satisfaction although the body suffers. In the state of just punishment which follows the crime, the soul experiences incomparably more vivid suffering than the body; this makes one see the necessity for the soul to suffer from the pain of the body and that we have had the misfortune to lose through the sin of our first father, and then this knowledge is only the recompense for our resignation to endure the different sufferings to which the posterity of Adam is very justly condemned.

It is by the very holy virtue of patience that one arrives at the happy reintegration of the divine spiritual being in a state of rest, and of its form in its principal source in the central fire. God wishes us to accord to all this grace. Amen.

Amen. Amen. Amen.

NOTES

(1) Saint-Martin here uses the word végetation, to vegetate, which in this connection actually is synonymous with consolidation as it describes a continually stable condition.

(2) The general body is the earth, the planet.

(3) The meaning of the word physics was quite different in the days of Saint-Martin. Refer to note 1, First lesson in liber 34.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

191

TENTH LESSON

Desire, patience and perseverance (R.A.)

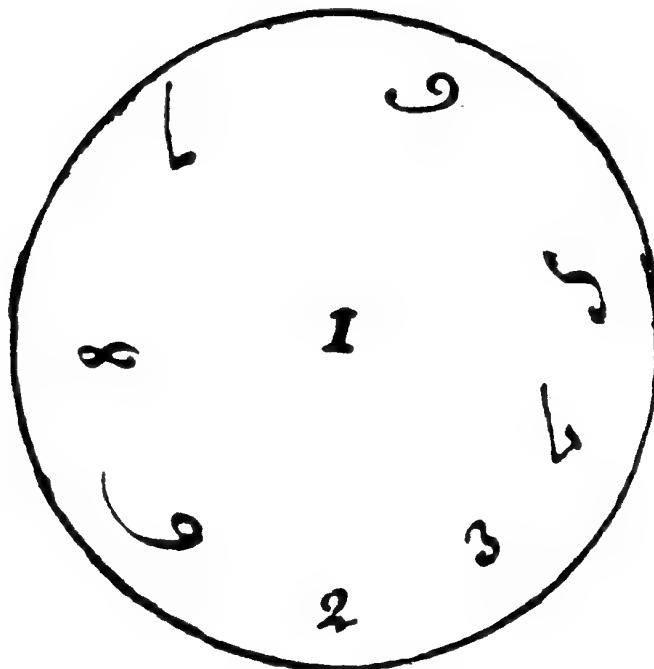
My Brothers,

The Eternal, almighty Creator, whose infinite power extends over the universe of spirits and bodies, contains in His vastness an innumerable crowd of beings which He emanates, when He wishes, from His breast. To each one of these beings He gives laws, precepts and commandments, making up the number of points of attachment between these various beings and the great Divinity. This connection between all beings and the essential Being is so absolute that no effort on the part of these beings can prevent it; no matter what they do, they can never leave the circle in which they have been placed, and every point of this circle through which they pass could not cease to exist for one moment without relating to the centre; and even more so, the centre could never cease to be linked to the Centre of centres and be in contact with it and connected to it.

The relationship of the individual centres with the universal centre is the Holy Spirit; the relationship of the universal centre with the Centre of centres is the Son; and the Centre of centres is the almighty Creator. God, the Father, creates the beings, His Son imparts life to them and that life is the Holy Spirit. We can see this demonstrated by examining three physical experiments which I am going to perform for you to serve as a demonstration of what I have just said.

Let us find amongst the numbers 10, 7, 3, 4, a number which does not contain the unity 1: it is found in 10, in 7, in 3 and in 4. This proves to us that it is impossible to find a number which does not contain the unity, as it is the generation, the support and the end of all numbers; for, after having gone through a vast quantity of numbers, if they end with 9, they are not complete, lacking the unity which contains them(1). As in 10,000: if, instead of the zeros, there were nines, this number would be incomplete, since it would show that it could undergo an addition; whereas unity together with these zeros always shows us the emanation, the support and the complement of the various numbers: 100000... one can add zeros to infinity, but they all start from unity; which can be seen in the following examples: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Unity here is the principle of these nine numbers, 1: after that comes 2, where there is unity; 3, where it is again; and successively up to 9, in which it is also to be found. Now, as 9 cannot make a complete number, there is 10, which shows us unity containing all the numbers, as in the diagram.



Here is the physical, mathematical proof of the Father, the Son and the Holy Spirit:

You know that the numbers are co-eternal. God did not create numbers, they existed for all eternity within Him, and it is through them that He makes all His plans of creation of the various beings. Thus you see, brethren, that creative unity is the image of the Father 1, unity which follows all the numbers 2, 3, 4, 5, 6, 7, 8, 9, is the image of the Son, and bears his number: 2, 3, 4, 5, 6, 7, 8, 9/44/8. We know from all the sages of the universe that the number 8 is the number of the dual power attributed to Christ, and as you have just seen, he is the life of all beings which exist, spirits as well as bodies, for no being can exist here unless it be through one of the eight numbers we have just seen. Similarly, the complement of all of these numbers, which is 10, or $\textcircled{1}$, shows us the physical image of the Holy Spirit, containing all the Father has created, everything which the Son has directed, and thus forms the eternal, ineffable and indissoluble union of the three units which make up the triple essence of the Divinity without beginning and without end. As you can see the unit 1, being absolute and essential, has from all time emanated and created beings, 2, 3, 4, 5, 6, 7, 8, 9; that these beings have always been ordered by His direct action, His divine Verb, His beloved Son, 2, 3, 4, 5, 6, 7, 8, 9/44/8, since He completes, through His number, all the acts of the various beings; and they have eternally been contained by the Holy Spirit, 10, or, as in the above diagram, being the end, the support and the preserver of all beings.

These great truths, demonstrated by the whole of nature, are the buttresses which must support the man of spiritual, divine, good desire in all of his spiritual, temporal activites. Woe betide those who allow themselves to be taken in by the spurious glamour of demoniac minds, to receive before the eyes of their soul, which are thought and will, the terrible veil concealing from them the very holy Wisdom which is meant to be known by every man! But, just as light dissipates all darkness, so darkness, at the moment the minor being allows himself to be taken over by it, dissipates in him all light and makes him wander about like a blind man groping for something to protect him from the dangers surrounding him; so the soul, blinded by the misuse of its thought, seeks spiritual objects which could dissipate the dreadful fear which the spirit, being

vengeful of the crime, produces in it. This terror, this fear, the trembling most men experience in darkness, are a very perfect image of the state of their soul. The fear they have of finding some being in the darkness that might destroy their body, must accompany the soul of those who search in darkness, through the fear they have of finding some being that would destroy the purity of their divine being and lead them into privation of the eternal Light which is God.

If you take away from a man the light which is illuminating him and allowing him to see the surrounding objects, he remains in darkness all the time he does not have the light; his sight loses its memory of the various objects during the whole time of separation. The sun, for example, illuminates the insights of a well-adjusted man, allowing him to see the various wonders of nature; through it, he sees the various wonders of the different successions of visible bodies; through it, he finds out about the various objects which successively pass before his eyes; and the more he has made a sustained collection of facts, the more he knows about the nature of bodies whose dimensions the light reveals.

Let us now assume that this man is locked in dreadful solitary confinement which deprives him of communication with the sun: the amount of facts collected decreases, according to the number of days he is in privation. The longer he remains locked in darkness, deprived of the light of the sun, the more his sight weakens, and the more the facts collected by his sight decrease; to the extent that, if he remains a number of years without seeing the light of the sun, he has to take the greatest care when returning to light for fear that, if he is suddenly taken out into the midday sun, the membranes of the eye, unused to the flexible movements they must make in order to be in communication with this star, finding themselves in a state of tension, stiffness and hardness, receiving a large number of rays which they cannot obey, and, by their resistance, putting up a new force against this light, they finally overcome the obstacle itself by rupturing a few large vessels in the body and thus killing the form of the person who wished to get closer to the principle of life too soon.

The application of what I have just said to spiritual things is simple and straightforward. We have a great number of examples of this in the Holy Scripture. When Moses went to get the Law which the Eternal gave to him on Mount Sinai, he told the people not to go near to the foot of the mountain and that, whether man or beast, he would be pierced by a spear. Was this not to show Israel that his sight was not experienced, pure or clear enough to be able to see the things that were in the mountain? Was it not also to show him the respect he ought to have for all things holy which were there, and which he should see only from a distance and in trembling?

It is therefore absolutely essential to use the greatest restraint, moderation and discretion in all things the Order includes, and to go with the greatest restraint along the path which leads to the objective, because every path leading to it has thorns, brambles and obstacles which must be destroyed, uprooted and removed. To go along the path without having removed the obstacles only produces greater difficulty in overcoming them.

Thus, prudence, which was so highly recommended by Jesus Christ himself, must be the foundation of our steps. The great number of forces given to an inexperienced general often only increase his defeat. Before giving him a large corps, he must at least know how to command a small one. The same is true of our soul: it must spend a long time in small battles before it can take on greater

battles; the greater strength it is given increases the battles. Thus, one has to know how to moderate the desire to advance for fear of falling. We see that the use of food, which is so very essential for the life of the body, when taken in too large quantities, especially during convalescence, is often deadly to those who take it. Thus it is absolutely essential gradually to get the stomach used to meat before making large meals which are always difficult to digest. The various tests to which we must put our subjects, to be certain of their desire, their fidelity and their perseverance are of this nature.

A subject may have great desire today, and tomorrow he may not have any at all, because he has changed his way of thinking. Thus it is essential to let him experience delay before admitting him, in order to know whether he has true desire. If he has, his desire increases with the difficulties and, if he does not, then the difficulties destroy it; this is always a very good thing: firstly, he is a man of superficial desire: if he had come into the Order, he would have been a poor subject; thus it is a good thing if he does not come into it; secondly, if his desire is genuine, time will only increase it; thirdly, the various obstacles with which he is confronted and which he overcomes give him an additional merit which has its rewards.

Desire, patience and perseverance are three virtues which I pray the Eternal will grant each one of us and that he will for ever keep us in his Holy protection. Amen.

Amen, amen, amen.

End of the tenth and last Instruction to men of desire.

NOTES

(1) Unity, 1, is the only number that is complete in itself and it is the building block of every other number. All numbers must contain the unity as $3=1+1+1$. At the same time all other numbers are incomplete, reaching completion only in the unity containing them like 10 contain all numbers from 1 through 9 and 1000 all numbers from 1 through 999. Thus 9 and all numbers ending with 9 are lacking the unity to make it 10 and complete.

Translator's notice: Throughout these ten lectures Le Saint Esprit has been translated into the Holy Spirit which is identical to the Holy Ghost.

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SUPER-CONSCIOUSNESS

"Set your affection on things above, not on things on the earth."

—Col. iii, 2.



In these few words, the Apostle Paul gave sound advice in a way that makes it susceptible of instant appreciation. A world of philosophy is wrapt in this seemingly simple sentence, yet it does not require a philosopher to understand it. It leads us direct to a process of logical reasoning.

Let us establish a few simple postulates that are taken from Holy Scriptures, not necessarily because they are *contained* in the Scriptures, but better still, because they have, in the course of the centuries, *proved to be true* in personal experience.

"As a man thinketh in his heart, so is he" (*Prov. xxiii, 7*). "Where your treasure is, there will your heart be also" (*Luke, xii, 34*). "Let it be the hidden man of the heart, in that which is not corruptible" (*1 Pet. iii, 4*). "Let this mind be in you, which was also in Christ Jesus" (*Phil. ii, 5*).

We have here, several factors, which we will assemble in sequential form:

- 1 The treasure sought is super-consciousness.
- 2 Super-consciousness means super-mindedness.
- 3 Our heart must be set upon *super-mindedness*.
- 4 If we think super-mindedly in our heart, we shall attain super-consciousness.
- 5 Super-mindedness implies a higher estate of mind.
- 6 The Christos, as the super-initiate of our earth-evolution, has given us an example of super-mindedness.
- 7 In seeking super-consciousness, therefore, we are seeking to attain the mind of Christ, or the mind of a super-initiate.

Initiation, which is an inner, personal, individual process, depends almost entirely upon individual personal evolutionary status. It also depends to some extent, upon the amount of instruction it is intended by the Celestial Hierarchs, to impart to any given wave of human evolution by root or sub-root race methods.

Out of the sum total of a given wave of human evolution, a considerable number of entities are admitted to partial initiation. A smaller number are admitted to full initiation. A still smaller and rarer number attain to Mastership, and beyond these, rare indeed are the individuals who become post-graduates in the Cosmic School.

Ordinarily speaking, consciousness is a faculty pertaining, in the normal human being, solely to the present mundane environment, and, in lesser degree, to the past, in so far as the past has been a matter of personal experience, or recoverable in still lesser degree by evidence existing in the present, such as archaeological or paleontological remains. But the *past* in each personal experience has been the *present* of that experience at one time, therefore the consciousness of a past of that type is still the consciousness of the present for it is presently with us. Therefore, in the last analysis, consciousness, normally, is a cognitive faculty of the present.

Consciousness of the present, relates solely to one's mundane environment. In such consciousness, there is no absolute consciousness of states of being external or internal to one's environment. The matter of such states, while seemingly real to us, is still one of speculation and hypothesis, for such states exist to us only in our minds, but not *de facto* to our senses.

Super-consciousness is, therefore, a phase of consciousness that is super-mundane, i.e., it lifts us above the consciousness of mundane environments, the environment of the earth, to things *above* the earth, *not on* the earth. In our normal consciousness we are aware in the three ordinary dimensions of space-time concepts, length, breadth and thickness, all interpreted in terms of the present.

Super-consciousness, in lifting us above mundane environments, lifts us into another state of consciousness, that of the absolute *past*, and the relative *future*. We say absolute past, for we become conscious of a past which includes both our dependence *upon* it and our independence *of* it, our participation and non-participation *in* it.

Super-consciousness should not be confused with Cosmic Consciousness. Super-consciousness is simply the amplification, or rather, the release of repressed faculties within the individual, while Cosmic Consciousness is entering into the All-Consciousness or the fulness of the Divine Mind Itself.

Every human being *possesses* super-consciousness but he does not *use* it. He has not learned how to function it or in it. All that we have ever been is still within our consciousness but few know how to bring it out. Few even know that they have such a consciousness. All that we are is still in our consciousness, but few of us have the slightest idea of how much has passed thru our consciousness in the present incarnation and *seemingly* passed out again. Nothing that has ever entered our consciousness has really ever left it. It is there imperishably and will remain there eternally. But only what is in actual use comes to the front or fringe. That which is not used is relegated to the cerebral storehouse. In due time, it becomes covered with the cobwebs and dust of mental activities long forgotten.

There is a time when we realize our possession of super-consciousness, and that is in the after death to rebirth interim. Then the Ego, no longer under conditions of repression, due to the assumption of vehicles thru which it could function in the physical world, is free to give full play to the consciousness it has developed and acquired thru the long past of its evolutionary career. The active exercise and use of this phase of consciousness is, happily and logically—not lost—but voluntarily held in abeyance at the beginning of a new physical or mortal expression.

Generally speaking, and as a matter of human efficiency, a given individual would be tremendously handicapped in any given mortal expression if, besides the consciousness of the present, he were burdened with the consciousness of his past lives as well. And if each of us were conscious of the past lives of each other, there would be little self respect or respect for each other left amongst us. Nature wisely gives each of us an opportunity to "escape from ourselves" as it were, in any given expression.

Nevertheless, there comes a time in human evolutionary experience, when one who has attained partial or complete initiation in life's school and has proven his ability to function a degree of super-conscious thru his capacity to bring it forward in his normal faculties, is entitled to it and is able to "Bring it Out", little by little.

The student was taught in the preceding lesson, that the several *chakras* or psychic centers were also "centers of consciousness" in periodic sequence. The bringing out of any degree of super-consciousness is, therefore, the natural resultant of the awakening of these spiritual centers of consciousness.

energy, one by one. The degree of super-consciousness attained is dependent upon the number and kind of centers awakened.

Deep and careful meditation and introspection will do much toward the opening or awakening into activity of these "centers" of consciousness, with a correspondingly resultant degree of super-consciousness manifested as an immediate reward. Detailed instructions for the process cannot be given in literature intended for general reading and distribution, but only for those who qualify to undertake definite and specific work in this direction. Nevertheless, those who do not qualify for such post-graduate work, may find a most gratifying degree of attainment possible by the simple method of perfecting the physical health of the body, coupled with intensive meditation and introspection upon the subject of one's identity.

In this connection do not ask every Tom, Dick and Harry who professes to be an "occult teacher," who you were in your last incarnation. Not one answer in ten thousand will be worth fiddlesticks, simply and solely because such knowledge would be contrary to one of Nature's greatest laws, the law of personal identity. Rarely, one who may actually have attained a degree of mastership, is permitted, for good and sufficient reason that will be apparent at the time, to give an enquirer an idea or clue to his former incarnation, but never will such an initiate give a complete revelation, simply because he cannot do so.

No human being has ever seen an Ego. *No spiritual being has ever seen an Ego either.* The Ego is a Divine Emanation—therefore an integral part of our Solar Logos, and "No man hath seen God at any time." (John, i, 18).

We see each other on the physical planes and on the spiritual planes under the "personna" in which we manifest at the time. What is more, beware of the "psychic" who will solemnly assure you that undoubtedly you were an Egyptian, Assyrian, Chaldean King, High Priest, or ancient Hindu or Persian Sage. Very probably you were nothing of the sort. Out of the billions who have passed this way before us, only a comparatively small number have been such personages and it is not likely that they have "all been saved up and incarnated at the one present time."

You can recover thru super-consciousness, somewhat of the knowledge of your previous personal manifestations, but even you cannot KNOW YOUR REAL IDENTITY until the end of your involuntary incarnations, nor can any one else tell you. This also is a natural law. The attainment of the knowledge of your own identity is "knowing yourself" and that is a process that constitutes human evolution, and your identity cannot be known because it is not complete until your present evolution is complete and that is some time off. Super-consciousness will reveal to you partially or wholly, somewhat of your manifestations in incarnations, if you go about it to attain such knowledge in the right way.

Note that we say "in the right way." What constitutes the "right way"? First, *freedom from curiosity*. Nature's arcanae are not open to the curious. The mysteries are available only to those who seek their solution for the purpose, not of gratifying self-interest or curiosity, but of acquiring the spiritual values that will be developed in the process of attainment.

Second, the "right way" means persistence, patience and strict conformity to natural law. Lack of these qualities is the great stumbling block to students of the mysteries. Each seeks a short cut to knowledge. Each seeks to be an exception, professing special individual merits and reasons. Refusal to be made exceptions causes a demonstration of peevishness. This is immediate evidence to any competent instructor that such a student is incapable of going beyond a certain point in the work until the greater lessons of self-control are better understood and put into practice.

The method and process offered by our synthesis of Scriptural affirmations will lead one directly to a desirable degree of proficiency in the exercise and function of super-consciousness. No dogmas or doctrinalia are involved and the process is available to Christian or Jew, Catholic or Protestant, Churchman or non-Churchman. Sincerity is the only requisite.

The process is simple—in character. It is not so simple in operation. We are to set our affections on things above, not on things on the earth.

This is because where our affections are our heart is also. Our affections are to be set upon the treasure which is super-consciousness, further defined as super-mindedness. Super-consciousness is our treasure. Our heart is to be set upon it. Our thoughts will be where our heart and our treasure are. As we think in our heart, so shall we become.

This is the process, in all simplicity of character. Now, in operation, the very moment we set ourselves to the task, we shall find ourselves confronted by doubts, fears, questions, problems of convenience, inability to properly concentrate, quasi-attitudes regarding the desirability of sustaining such a process. These are "lions in the way" and must be overcome. They are possible of conquest. They are not material lions or material obstacles insuperable. They are the kind of obstacles the resolute aspirant will gladly conquer and overcome. They are the kind of obstacles that will test the aspirant. They are the kind of obstacles that will easily conquer the merely curious, the quasi-adventurous, the weak, the unpersistent and the wobblers.

Set your mind firmly upon the attainment of super-consciousness, the consciousness of more than your mere environment, the consciousness of the inner meaning of things, consciousness of past, present and future, as applied to your own personal experience. This will give your newly developing faculties definite material upon which to demonstrate their activity. Think in your heart, steadily, persistently, faithfully, by definite act and instance, that you are attaining—have attained to a degree of super-consciousness. Know that you have it at all times; that you are not attempting the creation of something new, but are endeavoring to bring out that which you already have within you.

As you think in your heart upon these matters, ponder well the truth that you are trying to enter consicously a world in which the ordinary mind does not consciously function, a world that belongs rightfully to the initiates who have gone before you, and therefore the super-consciousness you seek, is really making your mind a part of the Mind of Christ, the Christos or Sun Initiate, quite independently of any religious system, cultus or school. The Christos does not belong exclusively to the Christian Church. He never founded that Church. The Church is named for Him and his followers were first called Christian at Antioch, but long before that, they were known by many other names. Therefore, in seeking at-one-ment with the mind of Christ, we are seeking at-one-ment with the mentalism of our Great Elder Brother, the Sun Initiate who has gone this way before us and who is still with us even until the end of the world.

Usually, in works devoted to mystical science, the aspirant is taught to meditate upon some definite object, for the purpose of sending his stream of consciousness back thru all that the object may represent in its experience, if such a word may be used here. But that is a lawful phase of spiritual psychometry and it is not just what we are seeking at the present time. Super-consciousness means also, *super-physical* consciousness or the consciousness of super-physical things or matters, pertaining to yourself, the individual, it may be, but above your ordinary physical environment.

So it is, that instead of concentrating or meditating upon things pertaining to your mundane environment, we choose the Scriptural method, based upon a fairly intimate knowledge of the Great Initiate at a period close to that Initiate's last earthly expression, and set our thought, meditations or "affections" on things *above* the earth, not *on* it.

In our normal consciousness, we may concentrate upon some particular thing and let the stream of our consciousness carry us back to the very first appearance of that object in the world of matter. Or, our consciousness may carry us to the time when that object shall no longer appear in this visible world. But super-consciousness is required to show us where and what that object was *before* its first appearance and the reason or cause of its appearance. Such a stream of consciousness is carrying us to things above the earth and is *super-physical* in its nature and character.

As we faithfully meditate upon our attainment and possession of super-consciousness, we shall become "*aware*" of new sensations. We shall become aware of definite impulses of real illumination, regarding which, there will be no speculation or question, for they will stand out beyond our norm of ex-

perience so contrastingly that we cannot escape giving them our attention. We shall experience new sensations, for we will be accomplishing something else at the same time. We shall be causing our astral vehicle to assume a degree of activity that will bring it well along the way toward more definite organization and independent function, a result productive of many and most important results.

The depths of the human soul are as yet unprobed. It is doubtful if they ever will be probed, for the soul is a progressive factor that keeps well apace if not ahead of our normal objective status. But the soul being essential pabulum or *essence*, is a source of strength that is incalculably powerful and in this process of "thinking in our hearts" that we possess and have attained the active functioning of a well defined degree of super-consciousness, we draw upon the resources of soul strength for those factors we do not know, ordinarily, how to develop and apply for ourselves.

Herein is the assurance of our ultimate success, for the process of attaining super-consciousness is not only a personal effort on our individual part; it is an inner process of co-operation, whereby and wherein the Higher Spiritual Entities join their efforts to those of the aspirant and assist him, thru his inner vehicles, to the attainment of that which, in his heart, he really *thinks* and *believes* himself to be.

By thinking in our hearts, we carry on an active process of withdrawing from the outer world and massing our mental and spiritual forces in the inner worlds and this inner absorption is the power that draws up the soul strength that ultimately motivates our several spiritual centers or *chakras* and develops a new phase of activity in the astral body itself.

In the manifestation or realization of super-consciousness, we shall find it necessary to control our ordinary consciousness by exercising control over many of the normal conditions in life. We are expected to *feel* and understand pleasure and pain. We gain experience thru each. But we must learn not to become hyper-exitable and demonstrable or prodigal in our pleasures and we must learn to conceal our sense of pain. Not that we may not *feel* pain, but that we shall endeavor, as an act of control, to conceal it and not *show* our feelings. If we are angry, we may *realize* it but we should strive not to *show* it. There is nothing affected or abnormal in such procedures. They simply constitute the difference between the person of culture and the person of primitive, unrepressed instincts brot over as atavisms from bygone geological and anthropological periods.

If we really bring ourselves to think and believe in our hearts that we not only possess but have actually begun to *function* that treasure upon which we have set our heart, then we shall have accomplished more than we expected to accomplish at the start. Refer back to paragraph 3, in this lesson. Note the admonition; "Let it be the *hidden man of the heart*." As every spiritual aspirant knows, man is a composite being in the deepest possible sense of the word. Physical man is composite, mental man is composite and spiritual man is composite, but there is a true hidden man of the heart, with whom we do not become acquainted simply by culture on physical, mental or spiritual planes alone. It requires something more than culture to know this hidden man.

The hidden man of the heart is our super-consciousness. It is the man we always have been and the man we really are at all times, progressing, growing, expanding thru experience, but unknown to us because we function only in our normal consciousness or sub-consciousness and even the latter, most people know little about. The super-consciousness is the collected consciousness of our infinite past, our fleeting present and much of our prospective future. It is vitally with us. It is almost an actual Entity. It is not the Ego, but it is so highly organized that it functions co-ordinately in many respects with the Ego, as a monitor and *Holy Guardian Angel*.

Seeking the attainment of super-consciousness is, therefore, simply obedience to the command for man to "know himself." We do not create super-consciousness in the sense of developing a new quality, attribute, property or faculty. *We already have it.* Proper culture brings it to the fore and raises us from the plane of a three dimensional existence to a fourth dimensional existence wherein the ordinary concepts of our environment in

terms of length, breadth and thickness become amplified into the larger space-time conceptions of *interpenetrability*.

The reasons and explanations just given, will show the aspirant why we recommend that, in this particular phase of endeavor, meditation should be upon himself rather than upon objects practical or symbolic, natural or artificial, because the super-consciousness he seeks is an intensely personal, individual matter. When he attains the practical functioning of his own super-consciousness, the aspirant will find to his surprise that not only is he functioning in his own, but that super-consciousness is like an ocean; it is a state wherein the initiate can function unrestrictedly so far as he does not trespass upon other purely personal relationships.

When we seek to function our individual super-consciousness, we have, as previously stated, motivated our astral body to a greater degree of efficiency. Now the astral body is much more intimately a part of the astral world than is our physical body a part of the physical world. The physical body enjoys a large degree of freedom therein. It can go into the water but cannot remain there over a certain period of time. It can go into the air but must keep within certain limitations of height. It can go into parts of the physical world to which it is not acclimated, and become acclimated to them. But the astral does not enjoy this freedom. A fish submerged in ocean or lake, must stay therein, and its existence is solely dependent on the water passing thru the gill clefts. The continued existence of the astral body is dependent upon a somewhat analogous process.

Now the functioning of the super-consciousness is dependent upon the awakening of the *chakras* which are centers of consciousness but composed of the substance of the astral world. Therefore, when our individual astral vehicle becomes more efficiently active, it places us in contact with the astral stream of super-consciousness which admits us integrally to "the Mind of Christ" and the greater scope of vision accorded thereby.

As the late Dr. Rudolph Steiner well said, "Clear, self-concentrated thought can obtain explanations about the world, life and man."* Thinking in our heart, will motivate the astral vehicle and until we do this, our centers will not awaken as true higher organs of cognition. Thinking in the heart means thinking without modification, intently, concentratedly, believing thoroly what one thinks.

All students in legitimate schools of occult science are taught that when Virgin Spirit emanated from the Logos it had Divine Consciousness but not Self Consciousness. Mortal experience gives the opportunity for the Infinite to think Himself into manifestation. This process alone confers the consciousness of Self. Even in the *Genesiac* account of creation, we read that God said, "Let us make man in our own image." Aside from the quibblings of critics, taking the authorized text as it stands, we note a significant thing. God speaks in the plural. He does not use the pronoun "I". God did not have the "I Consciousness." Man brot that phase of consciousness into being.

Super-conscious means, just as the word obviously implies, the conscious that is above our ordinary status of cognition. It is super-physical or super-mundane because it is and can only be the consciousness of things higher than the mundane, in the Scriptural term—things *above* the earth. Now, in order to arrive at a better understanding of just what this means, make a survey, as best you can, of your present consciousness. You will quickly discover that it seems well nigh impossible for you to think at all except in terms of something that you have cognized in your physical environment. Even your mental life and your spiritual hopes are fashioned according to what you think you know in terms of objective models. Therefore, you will speedily ascertain that your ordinary consciousness is not super in any sense and that it does pertain entirely to things upon the earth, even tho you may try to visualize amplified or higher developments of earthly things upon an assumedly higher plane. With all due reverence, we must remember that our best concepts of God, which change from age to age, as human mentalism progresses, are simply our highest ideas of a tremendously *super-*

* Dr. Rudolph Steiner, An Outline of Occult Science, Ch. "The Perception of Higher Worlds," p. 358. Fourth Edition.

human Entity. Being human ourselves, we do not ordinarily *know* of anything higher than ourselves, and if we try to visualize anything or anybody higher than ourselves, it will prove to be but an amplified ideal of a super-humanity.

In seeking the functioning of our inherent super-consciousness, therefore, we must meditate upon our inner self—not our verisimilitude as some duly named person in a previous expression or incarnation. Our real self is as relatively formless as God Himself, who cannot possibly be a creature "of body, parts and passions" analogous to His creature, Humanity. God may be and probably is a collective body, but not an individual body in the commonly understood sense of the term.

By meditating upon our real self, the "hidden man of the heart," he whom we always have been, regardless of temporary incarnation, we direct our normal consciousness *inward*, until, by the reinforcement of the soul strength previously described, it contacts the stream of super-consciousness. The moment this contact is made, our normal consciousness serves as the line or medium thru which our super-consciousness comes to the front,—"is brot out" as it were.

The student of the mysteries cannot pursue his studies very far before realizing that he is receiving a great deal of information regarding worlds, planes and regions that form no part of his visible environment; that relate entirely to spheres of consciousness beyond his own; that pertain to things distinctly not *of* the earth but *above* it. As none of the things he is taught come within the scope of ordinary academic investigation and research, how, he may lawfully enquire, have his teachers gained the knowledge they are imparting to him?

Eliminating all the sophistry and sometimes pure fraud unfortunately taught as "genuine occult science," there is a solid base of fundamental fact, upon which many testimonies from sources widely apart from each other, agree. We are taught in Holy Scriptures that "in the mouth of two or three witnesses every word shall be establisht" (*Matt. xxviii, 16*) and upon the basic truths of mystical science a multitude of witnesses extending back all thru human history, are agreed.

The fact that these witnesses *are* agreed and that each new researcher who undertakes the work in the right spirit and with the right motives is able to corroborate the principles he studies, *is proof* that the processes by which such knowledge is gained are lawful, logical and can be relied upon to produce identical results when pursued by various students.

Furthermore, the fact that the knowledge imparted relates solely to things *above* the earth, not *upon* it, shows that many have been able to function their super-consciousness by setting their "affections", their mind and heart upon things above the earth; things super-mundane. In setting their affection upon super-physical things, they have received super-physical knowledge of the things that engaged their attention so successfully.

Read the *Proverbs* of Solomon, son of David, king of Israel. Sift out the individual proverbs relating to wisdom and the pursuit and acquisition of wisdom, said to have been written by the "wisest man who ever lived." While the writing of *Proverbs* is accredited to Solomon, it is believed by many scholars that, like many another ancient monarch, he simply appropriated and passed on to posterity, wise sayings that had come down to him from a still greater antiquity. This is quite probable in view of the fact that many of the *Proverbs* are duplicates of the wise sayings of several other historical personages and great teachers.

At any rate, by studying the wisdom ascribed to Solomon, the aspirant will shortly discover that Solomon distinguist between the wisdom of man and the wisdom of God, the wisdom of things earthly and that of things above the earth.

Our super-physical consciousness operates in a marvelous way. In the human body, the peripheral nerves, fnctioning synchronosly with the *nadis* described in the preceding lesson, serve as the *antennae* which bring in to our normal consciousness the impulses from the stream of super-physical consciousness, of which we have an individual part, but to which we can also "tune in" to still greater and more generous measure.

The result of sincere efforts to function the super-conscious will amply repay the time and patience involved, for they will indeed "open our vision to the light of life and truth" as nothing else can do for us while incarnate. It is a phase of consciousness far more to be desired than that which ordinarily manifests thru phenomenal processes. Every bit of the super-consciousness we bring over will remain with us and it will draw to itself by the law of attraction all features with which the given modicum may be intimately related or concerned. Once we begin to function the super-consciousness, it increases in us progressively and continuously, unless or until we inadvertently shut the door upon it by relapsing back into absorption by the mundane interests of our environment.

It is not to be feared, for a moment even, that attainment of super-conscious functioning will take us out of the world and require us to become hopelessly impractical dreamers and fond idealists. Nothing of the sort. Any tendencies in such a direction are sign posts warning the aspirant that he is on the wrong path and must turn back to his starting point at once until he discovers wherein he has made his mistake.

As in every other instance in true occult science, the aspirant must remain well-equilibrated, normal, practical, demanding substantial evidence without being tyrannically imperative in the process. Super-consciousness being a perfectly natural process and law, can be applied to a better understanding of things mundane or earthly, just so far as such application is not for mercenary results, for none of the higher laws and processes can be successfully applied to such ends.

In applying the super-consciousness to mundane matters, the great advantage to be gained is, that it enables the aspirant to see "both sides" of all matters or questions, which alone is a tremendous leverage in the solution of pressing human problems. Then again, it becomes operative in a curious way. It enables the aspirant to see, like the illumined Jacob Boehme, the inner life and laws of visible things in our environment. All the kingdoms of life open many of their mysteries to him who can function this higher stream of consciousness.

In seeking the attainment of this wonderful spiritual status, let the aspirant make sure of his own motives. He cannot impress the astral forces or Invisible Assistants to Humanity by the claims he makes in his physical environment. If his motives are right and his patience is sufficient, the Path is open and success waits upon the aspirant who has the dogged persistence to hold out to the end. It does not come quickly, let the aspirant be well aware of that. It cannot be attained in order to meet some personal end or desire of the aspirant. The motives must be clear, clean and free from the desire for personal aggrandisement, even tho it be solely on the intellectual or spiritual plane. Intellectuality or spirituality are not sufficient ends in themselves. The motive must take into consideration the effect that possible results may have upon the general advancement of the race and of the extant wave of human evolution.

If the motives be right, let the aspirant study this lesson carefully and begin his process of attainment by the apparently simple method outlined herein. If he shows the right spirit, he may be sure that avenues of progress will be opened to him, not as he *thinks* he deserves them but as he *actually* does qualify for them.

PROBLEM

Write, as succinctly as you can, just what your concept of the super-consciousness is.